

**Department of Modern Languages and Literatures  
Graduate Bulletin  
Spring 2022**

**Course offerings in Arabic, Chinese, French, German, Haitian Kreyòl, Hebrew, Italian,  
Modern Languages and Literatures, Portuguese, and Spanish**

For more information, please contact course instructors or Dr. Christine Arce,  
Director of Graduate Studies (carce@miami.edu)

**ARABIC**

Language/culture courses (zero credits; consult Canelink for schedules)

ARB 641 Elementary Arabic I for Graduate Students  
ARB 642 Elementary Arabic II for Graduate Students  
ARB 651 Intermediate Arabic I for Graduate Research  
ARB 652 Intermediate Arabic II for Graduate Research  
ARB 654 Advanced Arabic II for Graduate Research  
ARB 658 Advanced Arabic for Graduate Heritage Learners

**CHINESE**

Language/culture courses (zero credits; consult Canelink for schedules)

CHI 641 Elementary Chinese I for Graduate Students  
CHI 642 Elementary Chinese II for Graduate Students  
CHI 651 Intermediate Chinese I for Graduate Research  
CHI 652 Intermediate Chinese II for Graduate Research  
CHI 654 Advanced Chinese for Graduate Research

**FRENCH**

Language/culture courses (zero credits; consult Canelink for schedules)

FRE 641 Elementary French I for Graduate Students  
FRE 642 Elementary French II for Graduate Students  
FRE 645 Accelerated Elementary French for Graduate Students  
FRE 651 Intermediate French I for Graduate Research  
FRE 652 Intermediate French II for Graduate Research  
FRE 653 Advanced French I for Graduate Research

**Graduate seminar (three credits)**

**FRE 721/ SPA 721/MLL 703, “Ideologies of Language”**

**Dr. Andrew Lynch, a.lynch@miami.edu**  
**Thursdays, 5:00- 7:45pm, MB 210.01**

In this seminar we will examine the ways in which language is imagined, constructed, and represented in contemporary times through the conceptual lens of ‘language ideologies’, i.e. “cultural systems of ideas about social and linguistic relationships, together with their loading of moral and political interests” (Judith Irvine, 1989). After making some philosophical and theoretical considerations of the concepts of ‘language’ and ‘ideology’, we will analyze the central place that language ideologies occupy in some of today’s most contentious societal and cultural issues, highlighting questions of identity, community, (post-)nationalism and nation-ness, institutionality, political authority and cultural authenticity, orality/literacy, and globality/locality. Readings include philosophical and theoretical treatises, sociolinguistic and educational studies, and cultural and literary commentaries. Our focus will be primarily on Spanish-speaking and Francophone societies, but some attention will be given to Anglophone, Arab, Lusophone, and Caribbean Creole settings as well.

**FRE 775/MLL 726: “Theories of the Global”**  
**Dr. Pat Nikiema,, pxn108@miami.edu**  
**Thursdays, 1:00 - 3:45PM, Merrick 210.01**

This course charts the migration of theory along the “global turn,” from the latter half of the twentieth century to the present day. The interdisciplinary collaborations that followed the emergence of the global came with what James Clifford presented as a theory “increasingly contested, cut across locations, claims, trajectories of knowledge articulating racial, gender, and cultural differences.” Embracing and studying the global as a theory demands a focus on decompartmentalized and inclusive knowledge productions; and to be more specific “to think globally and to develop new global theories and perspectives on issues that were previously understood as either universal, national, or local” (Eve Darian-Smith and Philip C. McCarty). Therefore, in this course, we will examine literary, cultural, political, and environmental theories that move between the realm of ideas and aesthetics (on questions related to globalization, citizenship, migration, cosmopolitanism, the Anthropocene) and the material lives of people from diverse geopolitical perspectives (transnational, diaspora, migrant/immigrants, and refugees). How does theory respond to the global and the regional pressure on questions of citizenship, and policies on refugees and migrants? How does the language of hegemony built around universalism give way to a different epistemology from the Global South on questions of gender, sexuality, race and national belonging, environmental justice and the Anthropocene? In an attempt to answer these guiding questions, we will read a range of theoretical texts and put them in dialogue with each other. This course will be taught in English.

## **GERMAN**

Language/culture courses (zero credits; consult Canelink for schedules)

**GER 641 Elementary German I for Graduate Students**  
**GER 642 Elementary German II for Graduate Students**

GER 651 Intermediate German I for Graduate Research  
GER 652 Intermediate German II for Graduate Research

## **HAITIAN KREYÒL**

Language/culture courses (zero credits; consult Canelink for schedules)

HAI 642 Elementary Haitian Kreyòl II for Graduate Students  
HAI 652 Intermediate Haitian Kreyòl for Graduate Research

## **HEBREW**

Language/culture courses (zero credits; consult Canelink for schedules)

HEB 642 Elementary Hebrew II for Graduate Students  
HEB 652 Intermediate Hebrew for Graduate Research

## **ITALIAN**

Language/culture courses (zero credits; consult Canelink for schedules)

ITA 641 Elementary Italian I for Graduate Students  
ITA 642 Elementary Italian II for Graduate Students  
ITA 651 Intermediate Italian I for Graduate Research  
ITA 652 Intermediate Italian II for Graduate Research

## **MODERN LANGUAGES AND LITERATURES**

Graduate seminars (three credits)

**MLL 701, “Introduction to Second Language Teaching: Theory and Practice”**  
**Prof. Andrew Lynch, a.lynch@miami.edu**  
**Wednesdays, 5:00- 7:45pm, MB 210.01**

This course will bring the theory and practice of second language teaching together, as teaching is necessarily based on a theoretical foundation and theory is directly impacted by the realities of the classroom. In this seminar students will: 1) discuss current theories of linguistics and second language acquisition; 2) learn about different second language teaching methods, particularly communicative language teaching (CLT) and task-based language teaching (TBLT); 3) acquire reflective experience in second language teaching by engaging in teaching demonstrations and observations; and 4) develop a teaching portfolio.

**MLL 703/ FRE 721/ SPA 721, “Ideologies of Language”**  
**Prof. Andrew Lynch, a.lynch@miami.edu**  
**Thursdays, 5:00- 7:45pm, MB 210.01**

In this seminar we will examine the ways in which language is imagined, constructed, and represented in contemporary times through the conceptual lens of ‘language ideologies’, i.e. “cultural systems of ideas about social and linguistic relationships, together with their loading of moral and political interests” (Judith Irvine, 1989). After making some philosophical and theoretical considerations of the concepts of ‘language’ and ‘ideology’, we will analyze the central place that language ideologies occupy in some of today’s most contentious societal and cultural issues, highlighting questions of identity, community, (post-)nationalism and nationness, institutionality, political authority and cultural authenticity, orality/literacy, and globality/locality. Readings include philosophical and theoretical treatises, sociolinguistic and educational studies, and cultural and literary commentaries. Our focus will be primarily on Spanish-speaking and Francophone societies, but some attention will be given to Anglophone, Arab, Lusophone, and Caribbean Creole settings as well.

### **MLL 714, “Introduction to Critical Theory II: Deleuze on Literature”**

**George Yúdice, [gyudice@miami.edu](mailto:gyudice@miami.edu)**

**Mon 5-7:45pm, Merrick 210-01**

This course will begin with an overview of Deleuzian critical theory (especially *Kant’s Critical Philosophy*, *Difference and Repetition* and *A Thousand Plateaus*) and how he deployed it in texts by Beckett, Kafka, Proust, Melville. It could be said that schizoanalysis is Deleuze’s major contribution to literary and artistic work. In *Anti-Oedipus*, he and Guattari define schizoanalysis as the impulse “To overturn the theatre of representation into the order of desiring production.” (1983: 271). Desire is not born of lack, as in the Hegelian lineage that leads to Lacan and Butler, but rather in an affirmative production of difference, of unpredictable multiplicities. (As Stark points out in *Feminist Theory After Deleuze* (2017: 106), “For Butler negation is central to the emergence of difference, while for Deleuze it is when negation is given a foundational role in ontology that the potential for difference is limited.”) In Deleuze’s *Proust and Signs*, Proust’s narrator is seen as the “universal schizophrenic” whose point of view is pure difference, an originary difference constitutive of being. To affirm the primacy of point of view in this manner is to insist on the multiplicities of pre-individual becomings, on reality as emergence (Borg, 2015: 105). With regard to Beckett, Deleuze claims that one of his great contributions is to have shown the coincidence of the logical and physiological in the attitude of exhaustion (“The Exhausted” 154). Deleuze derives this notion of exhaustion from the way in which Beckett’s narrator enumerates the permutations of logically exclusive alternatives. As is well known, Deleuze and Guattari develop their theory of the minor with regard to Kafka. They give 3 characteristics of a minor literature: 1) A minor literature should make strange or deterritorialize the major language; 2) Becoming minor is political in the sense that the lives and individual concerns of the characters are always linked to the larger social context rather than the Oedipal family scene. In this regard, D&G see Gregor Samsa’s “becoming animal” as a flight from containment in oedipality; 3) A minor literature is always collective in the sense that there is less emphasis on individuals than on a collective-in-emergence. For example, for Deleuze, Melville’s character Bartleby is a kind of rebel without a cause, a precursor of a community in emergence of antiheroes without qualities. In “Bartleby; Or the Formula,” Deleuze writes: “all ‘property,’ all

‘propriatorship,’ has disappeared . . . into a zone of indiscernibility in which it passes through all intensities in every direction” (84).

In a second part of the course, we shall review a number of literary critics and theorists who extend Deleuze’s (or Deleuze and Guattari’s) perspectives to other concerns such as feminism (Grosz, Braidotti), queer theory (Puar, Parisi), the body and affects (Moraña), post-human multinaturalism (Viveiros de Castro), all of which focus on the non-representational and the immaterial and register a trans-subjective experience that according to Blackman (2012: xv) “introduce the noncognitive into our theorizing of perception, knowing and sense-making, and which demand collaborations across disciplinary boundaries in order to reinvent new ways of being human, and develop new concepts for exploring embodiment and experience.”

In a third part of the course, we shall examine texts drawn from French/Francophone and Spanish/Latin American literatures that enter into critical dialogue with his work, such as Édouard Glissant and his *Poetics of Relation*, in particular his concepts of errantry and opacity; Clarice Lispector and non-human materiality in *The Passion According to G.H.*; Abdelkebir Khatibi and his notion of the *inconçu* or still-unconceived in *Amour Bilangue*; Assia Djebar and the illegitimate genealogies in *Loin de Médine*; Rosi Braidotti and what she calls the teratological proliferation of new monsters in cyberculture that offer insights into a post-metaphysics of gender. Indeed, working with Deleuze sheds a critical light on contemporary theories of queerness, gender and decoloniality. In this latter regard, Yanonmai shaman Davi Kopenawa’s account of multinaturalism (many different natures) in *The Falling Sky* offers a decolonization of the senses and a non-representational indigeneity that eschews western notions of inclusive multiculturalism.

Students will also have input in selecting the texts for the second and third parts of the course. Requirements are weekly reaction papers, which in most cases will consist of the write-up of presentations of assignments. Also required will be a final 20-page term paper. Faculty who are specialists on the works discussed will be invited to accompany us for some of the sessions.

### **MLL726/FRE 775: “Theories of the Global”**

**Dr. Pat Nikiema, pxn108@miami.edu**

**Thursdays, 1:00 - 3:45PM, Merrick 210.01**

This course charts the migration of theory along the “global turn,” from the latter half of the twentieth century to the present day. The interdisciplinary collaborations that followed the emergence of the global came with what James Clifford presented as a theory “increasingly contested, cut across locations, claims, trajectories of knowledge articulating racial, gender, and cultural differences.” Embracing and studying the global as a theory demands a focus on decompartmentalized and inclusive knowledge productions; and to be more specific “to think globally and to develop new global theories and perspectives on issues that were previously understood as either universal, national, or local” (Eve Darian-Smith and Philip C. McCarty). Therefore, in this course, we will examine literary, cultural, political, and environmental theories that move between the realm of ideas and aesthetics (on questions related to globalization, citizenship, migration, cosmopolitanism, the Anthropocene) and the material lives of people from diverse geopolitical perspectives (transnational, diaspora, migrant/immigrants, and refugees). How does theory respond to the global and the regional pressure on questions of citizenship, and policies on refugees and migrants? How does the language of hegemony built around

universalism give way to a different epistemology from the Global South on questions of gender, sexuality, race and national belonging, environmental justice and the Anthropocene? In an attempt to answer these guiding questions, we will read a range of theoretical texts and put them in dialogue with each other. This course will be taught in English.

## **MLL 772/ENG612, “DIGITAL HUMANITIES AND MEDIA STUDIES: HUMANITIES DATA”**

**Dr. Lindsay Thomas, [lindsaythomas@miami.edu](mailto:lindsaythomas@miami.edu)**

**Wednesday, 2-4:30 pm, MB 205**

This class will provide an introduction to data -- as a concept, as an object and method of study, and as a scholarly product -- and how it operates in the humanities today. We will focus not only on how humanists understand the concept and history of data, but also on how they go about collecting, organizing, and analyzing it. We will discuss the place of humanistic data analysis within what is more widely known as the digital humanities; what constitutes “data” in the humanities and how to go about collecting it; the relationship between data and archival collections; the logic, practice, and problems associated with quantification; methods of data analysis; and what it means to understand datasets as scholarship. We will explore many different computational research projects in the humanities over the course of the semester, seeking to understand the decisions researchers have made in constructing, interpreting, and publishing their data and to articulate the consequences, both positive and negative, of these decisions. This class is designed to introduce participants to the concepts and methods researchers employ when collecting and analyzing humanities data (for our purposes, this mainly means text). As such, it will include a significant hands-on component: participants will learn to explore and analyze existing humanities datasets and, by the end of the semester, construct their own scholarly dataset. This will entail developing basic familiarity with spreadsheets, regular expressions, and Python, a programming language. However, this class is not designed to teach programming. Rather, the goal will be to equip participants with some basic research skills that will make collecting, organizing, exploring, and analyzing data -- and, crucially, understanding how other scholars have collected, organized, explored, and analyzed data -- easier. Assignments will include technical tutorials, a reflection on an existing scholarly dataset, and the creation of a scholarly dataset that reflects participants’ research interests and the semester’s critical discussions of humanities data. The course is open to students across the humanities, although it will focus on literary and cultural studies. No experience in the digital humanities or with digital tools or methods is required. This course will count toward the completion of the Graduate Certificate in Digital Humanities (it will count as the practicum course for those students who need to fulfill that requirement this year).

## **PORTUGUESE**

Language/culture courses (zero credits; consult Canelink for schedules)

**POR 642 Elementary Portuguese II for Graduate Students**

**POR 645 Accelerated Elementary Portuguese for Graduate Students**

POR 651 Intermediate Portuguese I for Graduate Research  
POR 652 Intermediate Portuguese II for Graduate Research

Graduate Seminars (three credits)

**POR721/ SPA 721: “The Impulse to Transform: From the Avant-Gardes to the Post-Millennium Streets”**

George Yúdice, [gyudice@miami.edu](mailto:gyudice@miami.edu)

Tues 5-7:45pm, Merrick 210-01

This course will examine literary and artistic/cultural expressions that have sought to transform Latin American (i.e., Spanish-American and Brazilian) societies and imaginaries. The course will begin with a review of the transformative aspirations of the historical avant-gardes and examine their correlates and differences in Latin America, both to transform language and consciousness (as in Chilean Huidobro’s *creacionismo* or Peruvian Vallejo’s *Trilce*) and society (Mexican muralism or the two Andrades’ discovery of Brazil in Pau-Brasil (Oswald) and Macunaíma (Mário)). Our focus in the first half of the course will be on individual writers and artists who see themselves as protagonists in this double process of transformation. This will encompass the *cinema novo* and *tropicália* movements in Brazil; the revolutionary and antiimperialist ethos of Cuban revolutionary poster art; the conflict over the Chilean cultural imaginary in Allende’s Chile and during and after Pinochet’s dictatorship; anti-dictatorial and post-dictatorial literature in Argentina, Uruguay, Brazil, Nicaragua, El Salvador. We shall also consider how, starting in the 1960s, writers and artists turn to performance in connection with social movements, such as queer writers and performers like Brazilian Dzi Croquettes, Chilean Yeguas del Apocalipsis and Argentine Néstor Perlongher. Moreover, social movement demonstrations themselves are seen as cultural interventions, as in the Mothers (and Grandmothers) of the Plaza de Mayo and HIJOS in Argentina, or in the cross-border performances of the largely Chicano Border Art Workshop/Taller de Arte Fronterizo (BAW/TAF), Las Comadres and the collaborative projects of David Avalos, Louis Hock and Elizabeth Sisco (Light Up the Border; Art Rebate). The course will also include the popular contestatory texts and imagery associated with more recent transformative political events such the Zapatista uprising and responses to state sponsored massacres (La Cantuta in Peru, the 43 disappeared students of Ayotzinapa, Mexico), viral web-assisted protests such as the June 2013 demonstrations in Brazil, the commemorations of Afro-Brazilian activist and politician Marielle Franco, murdered in 2018, YoSoy123 in Mexico, the recent massive protests in Chile and the feminist viral song and performance – *Un violador en tu camino* (A rapist in your way) – that has been performed throughout the world, and the protests by and jailing of artists in Cuba and the concomitant unexpected mass protests there in 2021. We shall also view and discuss Tania Bruguera’s 2014 Open Mic in Havana’s Plaza de la Revolución, which aspired to have sparked something like the protests this year.

All of these texts, artworks and performances will be studied in connection with critical theories that examine the relationship between art and politics.

In the first class session, we shall review the syllabus and students can have input on the work to be examined in this course. The course will be conducted in Spanish and Portuguese.

Requirements are: weekly reaction papers/presentations and a final 20-page term-paper, which can also be a website or digital humanities project.

## **SPANISH**

Language/culture courses (zero credits; consult Canelink for schedules)

SPA 641 Elementary Spanish I for Graduate Students  
SPA 642 Elementary Spanish II for Graduate Students  
SPA 645 Accelerated Elementary Spanish for Graduate Students  
SPA 647 Basic Spanish for Graduate Heritage Learners  
SPA 651 Intermediate Spanish I for Graduate Research  
SPA 652 Intermediate Spanish II for Graduate Research  
SPA 653 Advanced Spanish I for Graduate Research  
SPA 657 Intermediate Spanish for Graduate Heritage Learners  
SPA 658 Advanced Spanish for Graduate Heritage Learners

Graduate Seminars (three credits)

**SPA 721/POR721: “The Impulse to Transform: From the Avant-Gardes to the Post-Millennium Streets”**

**George Yúdice, [gyudice@miami.edu](mailto:gyudice@miami.edu)**

**Tues 5-7:45pm, Merrick 210-01**

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the Zapatista uprising and responses to state sponsored massacres (La Cantuta in Peru, the 43 disappeared students of Ayotzinapa, Mexico), viral web-assisted protests such as the June 2013 demonstrations in Brazil, the commemorations of Afro-Brazilian activist and politician Marielle Franco, murdered in 2018, YoSoy123 in Mexico, the recent massive protests in Chile and feminist viral song and performance – *Un violador en tu camino* (A rapist in your way) – that has been performed throughout the world, and the protests by and jailing of artists in Cuba and the concomitant unexpected mass protests there in 2021. We shall also view and discuss Tania Bruguera’s 2014 Open Mic in Havana’s Plaza de la Revolución, which aspired to have sparked something like the protests this year.

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**SPA 721/FRE 721/MLL 703, “Ideologies of Language”**

**Prof. Andrew Lynch, [a.lynch@miami.edu](mailto:a.lynch@miami.edu)**

**Thursdays, 5:00- 7:45pm, MB 210.01**

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